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INTERNATIONAL BIBLE STUDY.

July 11, 1886,——*John* 10 : 1-18.

See last Guardian.

July 18.———„———*John* 11 : 1-16.

THE evangelist tells us that there were two sisters residing with their brother Lazarus in Bethany (a town close to Jerusalem.) It was that Mary, he says, who anointed the Lord with ointment and wiped his feet with her hair. But this anointing took place some months after the events related in this chapter, just a few days before Christ's crucifixion. John's mention of it in this place shows that he supposed his readers to be acquainted with the circumstance. Well, Lazarus was sick and the sisters sent word to Jesus to that effect. Jesus was on the east of Jordan, much engaged with the people that were flocking to him. The message of the sisters was, Lord, behold, he whom thou lovest is sick. They thought it enough to let him know the fact, and judged that his love would lead him to hasten to the side of the sick one. But Jesus wished it to be known that with *him* there was no favouritism, and that his healing power was available for all that wished to avail themselves of it, even for lepers, Samaritans and Gentiles.

When Jesus received the message, he said, This sickness is not unto death but for the glory of God, that the Son of God might be glorified thereby. He was warmly attached to the family of Bethany, yet did not haste to their help, as they supposed he would; he remained two days where he was, doing the work that God, in his providence, gave him to do. Jesus says, This sickness is not unto death; in verse 14 he says, Lazarus is dead. Taken literally, these statements conflict. Lazarus really died, but Jesus is the resurrection and the life, and he intended that Lazarus should not remain under the power of death but come back to life within a brief period of four days. Jesus saw at once that God intended to speak to the people of Jerusalem, by means of the resurrection of Lazarus, and give them evidence, whether they chose to receive it or not, that death had no power that was not overtopped by the power of Christ. God would also speak to the disciples by this miracle, which, if they had kept it in mind, would have sustained their drooping minds in the day when Christ was crucified.

After two days, he proposed to his disciples to return to Judea. They were surprised, remembering the treatment that had caused Jesus to leave the province. Was it necessary to go where people stood ready to stone him? Jesus said, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. The meaning is that God's will is a path in which it is always safe to walk. They ought to know that Jesus is an infallible guide, and that it is always safe to follow him. To deviate from his will, to follow one's own natural inclinations and judgments, is to abandon the path of safety. Night gathers about us when we are selfled. We need to have light in us that we may not stumble. Light is given us, and if we only walk by it, we shall have enough of it. Thus the pound becomes ten pounds.

Then he told his disciples the particular reason why he should go to Judea again. "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." Like many modern disciples the apostles understood Jesus literally, as when he warned them against the leaven of the Pharisees and they thought it was because they had taken no bread. They might have known that Jesus would not have taken this journey to do what anybody could do. Mary or Martha could awake him from ordinary sleep, as well as Jesus. So he told them plainly that Lazarus was dead. And he added: I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him. He first said that the miracle was to take place for the glory of God, that the Son of God might be glorified thereby; and now, that they might believe. The Son of God is glorified when we have true faith in him; when the believer recognizes the absolute superiority of Christ to him that has the power of death, he goes forward regardless of all that man can do to him. And if the disciples had fully understood the significance of this display of Christ's power, they would have been better armed to meet the great shock of Christ's own crucifixion.

Then said Thomas, (called Didymus), Let us also go, that we may die with him. That is, with Jesus. They considered that Jesus would certainly meet death; (they forgot that there are twelve hours in the day;) and if Jesus was to fall by the hands of the Jews, it was fitting that they should be with him and suffer with him. Very proper, Thomas; if you will only be in the same mind when the time of trial comes.

Meanwhile, what was passing in the minds of the sisters? They measured the time that it would take their messenger to cross Jordan and reach Jesus, and then calculated the time that it would take this loving Friend to reach their house, and then looked for him moment by moment. The moments became hours; the hours became watches; the watches became days. Their brother grew worse; his voice failed, his sight failed, his breath ceased, yet no Jesus appeared. Mourners came from Jesusalem; the corpse was prepared; the funeral took place; the stone was placed on the sepulchre, yet their Friend neither came, nor sent them any word. Oh the darkness and confusion of those days. And there probably were not wanting those who said, It is a pity you put your trust in that Jesus of Nazareth, instead of availing yourself of the medical aid that you might have obtained. How harrowing to their feelings.

WEEKLY REVIEW.

—THE Hindoo sentiment concerning the mother-in-law has caused the death of a young Hindoo wife. The man's mother was washing a spittoon; a neighbour told him that kind of work was more proper for his wife; whereupon the man got angry and struck his wife a blow with a bill-hook on her head. Tetanus set in from the wound and she died. He has been sentenced to five months' imprisonment, which seems to us a singularly lenient sentence.

—A GOOD account is given of the lady students who have passed through the Madras Medical College. One of them has large practice at Hyderabad, Deccan, one is medical adviser to the zenana of the Maharajah of Oodeypore, another is in charge of Lady Dufferin's dispensary at Calcutta, another is in charge of a female hospital at Ulwar, and we had the pleasure the other day of meeting a young medical lady from Madras on her way to Bhopal where she is to have charge of a hospital.

—IDOLATRY has not yet had its day in India. The Vishnavites of Ahmedabad have been making an idol at a cost of Rs. 30,000. The idol has been sent by train to its destination. We suppose a first-class ticket was obtained for it. This is a better kind of locomotion than Juggernaut has enjoyed.

—SOME 18 prisoners broke gaol at Nadod and fled. They were pursued by the gaoler and a party, and six of their number were shot down. The *Indian Spectator* believes that there was no necessity for shooting them down; that they could have been recovered without it. It appears to us strange that there should be so many cases of outbreaks in gaols, and attempts to escape. One would think that there must be something lax in the discipline of the gaols of this country.

—We find in an American paper the following translation of the Sanscrit inscription on the Indian Institute, Oxford, Eng.:

"This building, dedicated to Eastern sciences, was founded for the use of Arabs (Indians and Englishmen) for the encouragement of knowledge. By the favour of God may the learning and literature of India be ever held in honour, and may the mutual friendship of India and England constantly increase."

We fancy that "Arabs" is a misprint for "Arians."

—WHAT an idea it gives of the state of morals in China, where Buddhism has been educating the people for 2,000 years, that

the offer of rice to mothers who were proposing to destroy their infant daughters, as a bribe to let them live, found 500 such mothers in one place. See in our Epitome what is said about Mr. Ahok. Unfortunately there were many mothers in the same place rich enough to be above such a bribe, and who claimed the privilege of destroying their infant daughters.

—THE following remarks, which we take from the *Indian Chr. Herald*, seem to us characterized by good sense, and to be in harmony with what we find in the New Testament:—

If the Gospel minister is to rule, if his reproof and admonition are to have effect, it must be so by his possession of superior knowledge, superior self-denial and superior consecration, and not by the possession of any staff of authority, real or supposed. The minister does rule no doubt, but without claiming the power to do so. A claim would destroy it. He is a leader and as such he cannot but rule, but this leadership is based upon the possession of superior attainments. Christ nowhere gives authority to his ministers to rule his people, but only to serve or "feed" them. The service, however, is of such a character that if it is faithfully performed, the servant obtains a power over the minds and affections of those whom he serves which is more potent than any rule of the staff.

The Apostle Paul tells Timothy that he must not let any despise his youth, that is, he must make himself respected by the gravity and propriety of his conduct. He often "beseeches and "entreats" those whom he addresses. He "greatly desired" Apollos to go to Corinth; but Apollos declined; for "his will was not to come at that time;" "he will come when he shall have convenient time." The apostles never undertook to govern the churches by mere official authority.

—A CORRESPONDENT asks our opinion on this point; "Is it a sin for a church-member to keep a billiard-table at his house? Is there any more harm in a game of billiards indulged in as an innocent recreation, in one's own house, with friends, without stimulants, than in a game of lawn-tennis, cricket, badminton, etc?" We do not know that there is any harm in any of these games, *per se*, considerd apart from associations and indirect results. Almost all children are brought up to find pleasure in games of various kinds, and it would be strange if tastes cultivated through so many years should not maintain their hold in many instances. The exigencies of life compel young people as they grow up to put some restraint on these tastes, that they may succeed in the business by which they earn their living. But in many instances these tastes obtain an inordinate development, and are so eagerly pursued that the chief business of life is lost sight of, and the consequence is ruin. The atmosphere of a billiard saloon is not favourable to the growth of decorum and self-restraint; the associations are perilous; a man that frequents them is on the down-grade of life. It is another thing to have a room in your house set apart for this game, though even then we should fear there would be a temptation to spend too much time at the billiard table. Perhaps the friends who would frequent your house to avail themselves of the opportunity of playing this game, would not be such as would do you the most good or get the most good from you. There is further the possibility that some may at your table get a passion for the game that will lead them some day to frequent the billiard-saloon. Though this and other games may be in themselves legitimate and unobjectionable, yet we should not wonder if some Christian people who have seen precious souls corrupted and promising lives blighted by a passion for one of these games, should feel very strongly about them and condemn them utterly.

—THE opinion is expressed that the Str. *Oregon*, supposed to have been run down by a small schooner, near New York, of which schooner no trace was afterwards discovered, was perhaps struck by a torpedo It seems difficult otherwise to account for the immense opening made her.

—THE Rev. Geo. O. Barnes left Auckland, New Zealand, for America, May 25th.

—THE Rev. C. P. and Mrs. Hard left Adelaide, June 3rd, for Melbourne. They propose, after visiting the eastern colonies, to return to India, *viz.* Torres Straits.

—Some years ago we heard of the Post Office for heaven at Santiago, Chili, when letters for the Virgin Mary were received and—the writers were made to believe—delivered. Now the *Univers* of Paris, setting forth the advantages of the Lourdes pilgrimage, announces that petitions to "Our Lady" may be sent in closed envelopes as private and confidential communications, to be deposited near the altar in the grotto at Lourdes. The *Christian* well asks, Could imposture and credulity futher go?

—THE *Messenger* (formerly *Secundra Messenger*) disapproves altogether of the course pursued by the Rev. Mr. Knowles among the Tharus, in immediately baptizing all who professed to receive Christ as their Saviour.

—SOME centuries ago there were laws prohibiting marriages between the English and Native Irish,—making it high treason, in fact. Dr. H. M. Field thinks that much of the bitterness felt in Ireland toward the English is attributable to the attitude thus assumed. Of course these laws have been long obsolete, but the feeling in which they had their origin continued a good while, and found expression in other forms of oppression. We regret that the Irish Romanists should cherish such bigoted feelings towards Protestants, but we should remember what an unworthy exhibition Protestantism made of itself in Ireland in the 17th century, and it will not seem strange that the hereditary animosity should be slow in dying out.

—WE see it stated that the Rev. H C. Squires, late Secretary, C. M. S., in Bombay, has decided not to return to India for the present. Many will hear it with regret.

—JESUS said, "The labourer is worthy of his hire." He said it that his servants might be without anxiety concerning their support. Their one solicitude was to be this,—to carry out faithfully and perseveringly the Master's commands. He undertook that so long as they did this, they should not want anything that was necessary for them and for the prosecution of their work. We may be thought peculiar in our interpretation, but we never could see the propriety of neglecting the work assigned one in order to procure the means of prosecuting it. Faith in the Master's work assures us that while our heart, our hands, our life are given to his work, he will know how to secure to us the needful provision. The labourer of Christ will seek to walk as he also walked, and find his meat in doing the will of Him that sent him. Walking by faith he will accept of whatever comes to him as from the Lord, and as the Lord's expression of what is needful for him. The Master rewards his servants by giving them that which they most highly prize, the realization of his love. If the hire seem to be withheld it may be well for the worker to enquire if he is labouring after the pattern of the Master. Let him more heartily give himself to the work assigned him, and seek to be in all things a pattern Christian. Paul was much tried, at times, because among his fellow-servants in the Gospel Ministry, there were so few that seemed to be swayed by a simple faith in the Master's care; and he was led even to say, "All seek their own;" "I have no man like-minded who will naturally care for your state," excepting Timothy. They evidently thought that his standard was too high. What an immense agency is employed in our day to get the supplies necessary to carry on Mission work! Is it necessary? In part, it may be; but we are persuaded that the best way to secure the necessary pecuniary means, is to let this be a subordinate object, and for each worker to do with all his might and with all the wisdom that the Holy Ghost will give him, the work that falls to him. One of the most conspicuous features of the Gospel that we are commissioned to make known to men is the fact that faith secures the blessing of God; and this feature ought to be conspicuous in the life of the man who proclaims the Gospel. There is much in the way in which Christian ministers are brought up, in England and America, that tends to make them attach a higher value to comfort and liberal expenditure, than the apostles did; and possibly there is much for them to unlearn, in order that they may reach a position where Christ will be to them all in all, *i.e.* everything in any circumstances.

—THE editorial that went astray last week was found on the editorial table, and we must apologize to the Press for having intimated that it was lost there. This is not the first time our blunders have come home to us, after having been thrust away.

—WE have the following note from the Rev. I. F. Row dated Tinnevelly, July 3rd:

"In the good Providence of God, and by the kind invitation of Bishop Sargent, I am enjoying the great privilege of an *Evangelistic* visit to this famous missionary field.

The good Bishop is permitting me to accompany him, on his Quarterly visitation to some of his principal outstations, and to conduct services amongst the native Christians under his care. Last night I preached to a great congregation in one of the most magnificent churches in India. The work seems to be opening out somewhat as at Trichur.

I hope to write more fully later on. Meantime let me ask your prayers."

—THE London *Times* has an interesting article about the "Tahpanhes" of the Bible just discovered by Mr. Petrie in the N. E. portion of the delta of Egypt. Many will remember the account given by Jeremiah of the circumstances under which the Jews left in Palestine, after the removal of the principal portion of the people to Babylon by Nebuchadnezzar, resolved, against the instructions of God, to go down to Egypt. See Jer. 43. This was about the year B. C. 588. Who would have thought that the very palace then given by the Egyptian govern-

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ment for the accommodation of the Jewish princesses, the daughters of Zedekiah, at the portals of which Jeremiah was commanded to set up memorial stones in token of the future judgment coming upon the Jews in Egypt, should now, after nearly 25 centuries be identified? How numerous are these corroborations of the Scriptures fast becoming! How wonderful that after all the criticisms and improvements offered by our rationalistic friends, so many witnesses should arise from the dust of ages to tell us that Jeremiah was indeed a reliable historian and a true prophet.

—*Young India*, a paper published at Calcutta, is glad to hear that a Bengali gentleman lately returned from America is to be received into caste, certain pundits having given their consent. Of course he must perform the usual penance, take *prayaschitt*, swallowing the five products of the cow, which after all, says the editor, is not such a harmful or severe practice as is commonly supposed. We do not know, says he, why those who call themselves Hindoos should shrink from undergoing it. We can see a good many reasons why men of sense and conscientiousness should decline this form of purgation. 1. It belies their convictions regarding purity and defilement, sin and rectitude. 2 It tends to perpetuate the tyranny of Caste. 3 It denies the great truth that God has made of one blood all nations that dwell on the earth.

—The loyal people of Bavaria will have sad memories connected with the King whose tragic end is just reported. There was no earthly witness to the terrible struggle between the King and his attendant physician, on the borders of the lake, as night began to settle down upon the scene; yet such indications of the struggle have been found in the condition and position of the bodies as enable us to form a good guess of the way in which the demented sovereign accomplished his end, the making away of himself. The doctor lost his life by attempting to hinder the suicide of the King; he appears to have been strangled. It was a mistake his allowing the servants to be sent back to the house.

—Though the results of the Election in the United Kingdom are not fully known at the time when we write this, enough is known to make it certain that the advocates of Home Rule are in the minority. Many of Mr. Gladstone's friends have been deterred from voting for him by the thought that they would be thus voting for the Parnellite ascendency. We suppose the Conservatives will now have their turn. We hope that there will not be a new outbreak of Fenianism and Dynamitism. Already the spirit of riot and misrule seems to be well abroad in unhappy Erin.

—We have heard it suggested that if the Government want to remove the Elphinstone College to the southern part of the island, they could not do better than make over the Town-Hall to the College. As a Town-Hall it is all but useless.

—We regret to hear of the death of the Rev. E. A. Stevens, D. D., of the American Baptist Missionary Union. He died at Rangoon, June 19th, aged 72. He arrived in Burmah in February 1838, more than 48 years ago.

NOTICES OF BOOKS AND REPORTS.

Kashmir Medical Mission Report.—Dr. Arthur Neve is the Medical missionary, Rev. J. H. Knowles the Clerical missionary, in charge of the work of this mission. There is a Hospital and there is a Mission Church, with Sunday and week-day services, and an Anglo-Vernacular School. There is itineration, medical and evangelistic, for several months in the year. Operations in the Hospital 1,001; in-patients 641; meals supplied, 31,862; new out-patients, 5,773; visits paid, 14,540; deaths from operations, 5; cases connected with the earthquake, 300. The tables of major and minor operations show a remarkable success. We wonder if our Bombay doctors could make equally satisfactory returns. Under the head of Incisions, we have Nerve-stretching for Leprosy; 35 were cured, 2 improved, not improved, none. Large abscesses, 27 cured; result unknown, 1; dead, 0. Dr. Neve says: "No surgeon is doing his duty *who aims at any thing less than the best possible result for each individual case.*" Capital. Can the *missionary* aim at less?

Report of Calcutta Corresponding Committee of the Ch. Miss. Society. This is a report of the work of the C. M. S. in Bengal, Santhalia, N. W. Provinces, Central Provinces and Rajpootana. The Punjaub work is not included. The clergy in charge of this widely-diffused work consist of 39 Europeans, 1 East-Indian, and 23 Natives. Native Chr teachers, m. 469; p. 138. Non-christian teachers, 232. Christians, adults, m. 3,282; f. 3,669; close upon 7,000. Communicants, m. 1,664; f. 1,860. Adult Baptisms last year, 170. Contributions of Native Christians, Rs. 7,535 About 3,000 adult Christians are in the Krishnaghur district, and 1,329 in the Santhal Company. There are 8 Boarding-Schools, 7 Orphanages, and 45 day-schools for Christian children, costing Rs. 85.126, and 2 colleges and 183 day-schools for general education, costing Rs 86,442 We reserve this Report for further notice.

The Indian Evangelical Review July. Contents: Mission work in the Mofussil, Rev. A. Andrew. Jainism and its Founder, Ramchunder Bose. Literary Work of the Am. Presb. Mission, N. India, Rev. J. J. Lucas. Natural History of the Marathi Bible, Rev. H. J. Bruce. Miracles and Modern Missions, Rev. J. E. Robinson. Notices, Notes, &c.

Harvest Field July. Contents: Xavier, Rev. W. H. J. Picken. Caste, G. W. Sawday. Evangelistic Work in Mysore villages, Rev. H. Gulliford. Religious Thought in Mysore. Notes, Extracts, Missionary Literature, News, &c.

Indian Jurist. June. Contents: Penal Code, Compounding an Offence, Jurisdiction of High Court, Echoes from England, Various Cases in India and in England.

Kutumbmitra. July. Contents: Indian Poverty, its causes. The Rain. The Last Trumpet. Domestic Management. Notices. Instructive Anecdotes. Correspondence, Facts and Opinions.

Help to Heart Purity. Tamil Vol. 1. No. 1. July and August. M. E. Press, Vepery, Madras.

The Anglo-Indian Advocate. Vol. 1 No. 1. 8 pp. Issued in the interests of the Eurasian and Anglo-Indian Association of W. India. Rs. 6 a year. 22, Forbes St., Fort. We learn from it that there is such a thing as a "Sandwich dance," and "a Cinderella dance."

The Voice of India. June. The extracts relate largely to the Home Rule Bill, Finance Committee, the Exchange Question, the late Maharajahs, Indian candidates for Parliament.

The Indian Baptist. July. Contents: The Month. Christ first. The Christ Life. Kabir and the Kabirpanthis. Notices of Books. News, Notes &c.

The Bombay Guardian.

SATURDAY, JULY 10, 1886.

ABOUT HYMNS. I.

There is a hymn beginning, "More love to thee, O Christ" which doubtless expresses a desire that is present in many hearts. Who does not desire to be more constrained by the love of Christ? to have his heart more fully taken up with the love of Him who suffered for him on the cross, who is the express image of the divine character and the brightness of the divine glory? They who lift up their hearts in such a petition, may not be sensible of any incongruity in it. Yet a little reflection will show that it is incongruous, and far from being laudatory of Christ. Love honours its object when it is spontaneous. If Christ were the direct author of the love that dwells in the hearts of his people, it would not be honourable to him. On the contrary it would involve a severe reproach, if Christ, in order to be loved, had to put the love into the hearts of his people. Love is the heart's spontaneous tribute rendered to one whom it perceives to be worthy of love. It is the heart's declaration of the estimate it puts upon the object. To confess that you find it hard to love the One who gave himself for you, is much like asking Him to be better and lovelier than he is, so that it may be easier for you. If you were addressing a Nero, a monster of selfishness and cruelty, one could understand such a petition. The apostle Paul says, "If any man love not the Lord Jesus, let him be *anathema maranatha.*" Not to love him is to be condemned, for all true loveliness is in him. And we all by nature come under this condemnation, that we have preferred a multitude of unworthy things and creatures to the Lord Jesus Christ. But that made it necessary that we should be born again, and become new creatures in Christ, and be brought under the power of the transforming truths that mingle at the cross of Christ.

We readily admit that many Christians hesitate to answer with Peter "Lord; thou knowest that I love thee," and are much troubled because they do not find in their heart that strength of feeling which they think should actuate them towards the lov-

ing Saviour. We heartily sympathize with such, for we have had experience of just that state of mind. And we remember that there was sometimes a temptation to throw the responsibility of this upon the Lord, and pray to him to give more ardent feelings of love to him. But the Lord happily showed us at that time that the feeling of love was as our appreciation of the object of love, and that the important thing to do, in such circumstances, was not to be engrossed with our own heart, taking its temperature every five minutes, but with Jesus; not with our love, but with his love. There was one disciple who sought to make it appear that his love was greater than that of the rest: "though all forsake thee, yet will I not forsake thee;" and who relied on this love of his to keep him from denying Christ. And there was another disciple who made every thing of Christ's love to him, and who spoke of himself as the beloved disciple.; the difference between himself and others being rather that he had faith in Christ's love to him, and relied on this rather than on any feeling of his own heart. "We love him because he first loved us." Paul counted all but love for the excellency of the knowledge of Christ; laying aside every weight he ran the race, *looking unto Jesus.* The Spirit of God is with the believer as the Advocate (Paraklete) of Christ, revealing him in the glory of his true nature; enabling the believer to apprehend what is the length and breadth and depth and height of this mighty love.

To love Christ more, then, we need to know him more. The great hindrance is Self; being taken up so much with thoughts of self, and desire for the self-life, specially that we may be somebody in the apprehensions of others. This self must be crucified with Christ, so that the life we live in the flesh we may live by the faith of the Son of God. Where our treasure is there will our heart be also. If we spend six days in the pursuit of the world's good, in the pursuit of wealth that we may occupy a better position in society, our time, thought and energy taxed for things relating to this life, and then on Sunday, conscious of spiritual barrenness, sing hymns asking Christ to give us more love to him, (the very thing which he is asking of us,) we do not think it will advance us in the heavenward path. If you have such a desire express it by giving attention, more or less every day, to that truth which reveals to us the love of Christ in his life of humiliation, in his sufferings, death and burial. "Sanctify them by the truth, thy word is truth." "But we all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed to the same image from glory to glory as from the Lord the Spirit."

THE SON OF PERDITION.

Our attention has been drawn to the outline of some addresses by Mr. Geo. Muller on his recent visit to Melbourne, on "The Second Coming of the Lord," with the expectation perhaps that we may notice the points on which he differs from the opinion we have expressed. We are very well acquainted with the views expressed by this revered servant of the Lord, and entertained perhaps by most of those who at the present day have pronounced opinions on the subject of unfulfilled prophecy, and we have in former years very fully gone into the consideration of them. Still, it may be well to notice the reasons advanced by Mr. Muller to show that it is a great mistake to regard the Pope as Antichrist, having lately maintained the position that he is correctly so regarded.

Mr. Muller enumerates five events that will take place at the return of the Lord. 1 The resurrection of the just. 2 The binding of Satan. 3 Separation of tares from wheat. 4 Restoration of Israel in unbelief to their own land, subsequently to believe on Christ. 5 The destruction of Antichrist. Without pausing just now to consider the first four points, we observe that the fift his accompanied by the following references: 2 Thess. 2: 1-12. Rev. 13; 14: 9-11; 17: 12-18; 19: 11-21; Dan. 7: 8-28; 8: 8-14, 22 26; 11: 21-45. Now it is singular that in not one of these passages is the word "antichrist" found. Mr. Muller may believe that the party described in them corresponds to, or is identical with the antichrist mentioned elsewhere, but this is just one of the questions to be proved. There is no mention of an antichrist except in John's epistles. John says (1 J. 2: 18.)

"Little children, it is the last time; and as ye have heard that antichrist cometh, even now are there many antichrists; whereby we know that it is the last time."

This is the last time or dispensation, the dispensation of the Spirit, and they were not to look for a distinct dispensation in which antichrist would appear, for even now there were many antichrists, showing that this is the last time. In the 22nd verse he says: "This is the antichrist even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." An antichrist then is one who virtually or openly denies the Son, and shows thereby that he knows not the Father. There were men in those times who professed to be Christians and Christian teachers, who denied the Headship of Christ, and the apostle says they are antichrists. (See Phil. 3: 18.) John again, (1 J. 4: 3,) says: "Every spirit that confesseth not that Jesus Christ is come in the world, is not of God.; and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world." Again, in his 2nd epistle, he speaks of some who confess not that Jesus Christ is come in the flesh; "this is a deceiver and an antichrist." Some identified matter with sin and denied that Jesus had taken a veritable human body; only the semblance of one. Thus all that is said about antichrist in the Scriptures, forbids us to seek for the antitype in a single individual. Yet our friends who look for a future Man of Sin, insist upon calling him the Antichrist. We, however, understand that the reference in the following arguments is to the Man of Sin, the Son of Perdition.

(*a*) Antichrist is *the* Antichrist, *the* son of perdition, the definite article pointing to one man, and one only. Many Antichrists were and are still in the world, but the one who shall sum up in himself all the energies of Satan, and all that is ascribed to the Antichrist, has yet to come. The Popes have been *many.* This is *one* man, and only one.

(*b*) The Popes exercise a professedly religious headship, whereas the Antichrist will be a *secular* leader. He will be a great king. (See Dan. vii.)

(*c*) The Popes have professed to hold the truth regarding God the Father, the Lord Jesus Christ, and the Holy Spirit. The Antichrist will reject all that is divine, setting up himself to be worshipped in *opposition* to God.

(*d*) The Popes have been in power for more than 1,400 years, whereas the great power of Antichrist will only last 3½ years, or 42 months, or 1,260 days. Lest we should imagine that the days are not literal days, the Holy Ghost has stated the time in three distinct forms, hence the literal meaning of each.

(*e*) "All that dwell upon the earth" shall worship the Antichrist, "whose names are not written in the Book of Life of the Lamb slain" (Rev. xiii. 8). This is not true regarding the Popes.

(*f*) During the great power of Antichrist *none* shall buy or sell but such as bear his mark. When has this ever been true of the Popes?

(*a*) *The* antichrist is said by John to be any one who denieth the Father and the Son. But we suppose Mr. Muller to have in mind Paul's account of the Man of Sin, 2 Thess. 2. If the definite article there points to one man, and one only, then the definite article before "the one that restraineth," in the same passage, makes that also to be an individual. The result of this interpretation is that between the apostle Paul and the Second Coming of our Lord there were only two individuals, the Restrainer (*ho katechōn*) and the Man of Sin. The Popes are many, but they are one in their pretensions or assumptions. It is claimed that the throne of Christ's Vice-regent is never vacant.

(*b*) It is not said that antichrist is a secular leader. He is represented as a false teacher of religion. It is not said that the Man of Sin is a secular leader. His throne is in the church. He rules by deception. But Mr Muller refers us to Daniel 7. There we read of the ten horns or powers into which the Roman Empire was divided, and of another little horn coming up among them, *diverse from* the first, before whom three of the first horns were plucked up, and having eyes like the eyes of man and a mouth speaking great things. Extraordinary pretensions and extraordinary powers of oversight characterize this potentate. The horn made war with the saints and prevailed against them; all who refused to be guided by his dictum and insisted upon following the Scriptures were persecuted and down-trodden. This has continued to be the case wherever the Pope's supremacy has not been checked by the Reformation.

(*c*) An Antichrist who openly and literally rejects all that is divine, demanding all worship for himself, will be a very insignificant foe to those who hold to the Scriptures. We are told that this system, or person you will, is conspicuous for his power to deceive. Christians in this day are liable to be deceived by persons or systems that seem to be characterized by great piety, earnestness, humility, eagerness to save souls, zeal for the word of God. All those who wish to get an influence with Christians find themselves compelled to simulate the virtues that they may not have. We find that Christians will pardon many peculiarities to those who profess a great zeal for Christ, great humility, great self-denial. We confess that it seems to us any thing but a masterly development of iniquity for an individual to fancy that he can lure or force the church into an atheistic profession,

coupled with the grossest iniquity. Even the worship of the Goddess of Reason in the French Revolution was a worthier climax to man's depravity than this would be. The Antichrist set forth by the literalists would be ridiculed by every body. The Man of Sin of St. Paul is one that triumphs by extraordinary simulation, presenting such an imitation of the truth that even the elect are almost led away by it. It is a mystery of iniquity; iniquity wonderfully disguised; pretending to prove itself from Scripture, confining the use or knowledge of it to the priesthood. The Prince of this world came to Jesus with an offer of the kingdoms of this world and the glory of them, if only the Son of God would allow him to guide in some sense; rejected by Christ, he came to the church at a time of backsliding, and made the same offers with more success.

We must reserve for another issue our concluding words on this subject.

SEEKING A KEY.

By Rev. De Loss M. Tompkins, M.A.

THE sufficiency of Grace secures the truth and beauty of life. To see and approve are much, but to be and do are more. The power to practice good with love and intelligence implies a capacity for inspiration. A *good* man? He has been with Christ and learned of Him. He has meat to eat that ye know not of. The Paraclete is in his heart.

The true, the beautiful and the good constitute a trinity in the unity of perfection. They mingle in their source as idea and blend in the consummation of character, in the life and love of holiness. Hence the law of the Lord is *perfect, converting the soul* into the image and love of God; *lifting* better up to best.

Something essentially, immutably true and good is indispensable to the moral unity of rational beings. Out of Zion, the perfection of beauty, God hath shined. Christ came as the historical moral image, type and model of perfection. His was "the human face divine." The final harmony and permanent beauty are seen to be eminently good, spiritual and personal. The *Word* was made flesh and dwelt among us.

The knowledge of truth, the consciousness of right, the capacity of acting in accordance with reason, the type and model of perfection, and the help of God are particulars of the greatest importance to the human soul. The penitent, poet or preacher who disregards these must fail of success. Providence retains the crown of beauty for the work of truth and goodness.

"The excellent as God lives is permanent." The key of immortality is the touch of Divinity. Let no man disdain the "inward light." The best knowledge of Inspiration is derived from a proximate experience. This is true in art and in religion. The successful poem is first a person who comes not so much to be ministered unto as to *minister* and *give his life*. Wisdom is justified of her children. There is a peculiar moral sweetness and beauty characteristic of some writers which is as unmistakably Christian as a certain aroma is distinctive of the rose. Rejection of Christ and the Gospel is decisive against blessing and hope. There can be no permanent literature or national greatness without the faith and feeling of goodness. Nor can pious weakness take the place and do the work of consecrated intelligence. We are sown in weakness but we rise in power.

Take for example and illustration, Wm. Cullen Bryant, the father of American song, not only as a representative citizen, journalist and poet but the serene, transfigured ideal of a good and noble man. He was a poem in person, exalted and balanced to the discretest level. The window of his soul was always open toward heaven. His, too, was the heart and the voice of nature and of man,—of domesticity, freedom, loyalty, piety, faith and repose. In him:

> Men saw how beautiful the law of love,
> Can make the cares and toils of daily life.

His great capacity for inspiration was eminently responsive to nature. Mr. Stedman calls him "The Druid of our forests, the high-priest of Nature," with fitting propriety and fruitful suggestion. Bryant had introduced his muse saying:

> To him, who in the love of Nature, holds
> Communion with her visible forms, she speaks.
> A variable language; for his gayer hours
> She has a voice of gladness, and a smile,
> And eloquence of beauty,—and she glides
> Into his dark musings with a mild
> And healing sympathy that steals away
> Their sharpness ere he is aware.

Years pass and with them the visions of youth too bright, too beautiful to last:

> Yet well has Nature kept the truth
> She promised in my earliest youth.
> The radiant beauty shed abroad,
> On all the glorious works of God,
> Show freshly to my sobered eye
> Each charm it wore in days gone by.

The groves were God's first temples and the poet wonders why we in riper years should neglect his ancient sanctuaries where He has not left himself without a witness. Even,

> That delicate forest flower,
> With scented breath, and look so like a smile,
> Seems as it issues from the shapeless mould,
> An emanation of the indwelling Life,
> A visible token of the upholding Love,
> That are the soul of this wide universe.

He looked above, and said of the growing moon,

> The sight of that young crescent brings
> Thoughts of all fair and youthful things—
> The hope of early years.

He sees in the north star,

> A beauteous type of that unchanging good,
> That bright eternal beacon, by whose ray
> The voyager of time shall shape his heedful way.

Mutation only excites his hope of better things and leads him to say:

> Weep not that the world changes—did it keep
> A stable, changeless state, 'twere cause indeed
> to weep.

Mr. Bryant was not only the poet of Nature but of grace and hope, of Providence and higher love. He was evidently a Christian optimist and a man of prayer:

> Eternal Love doth keep
> In his complacent arms, the earth, the air, the
> deep.
> Truth crushed to earth will rise again;
> The eternal years of God are hers;
> But Error, wounded writhes with pain,
> And dies among his worshippers.

He was sympathetic but not sentimental, stern but not severe, thoughtful but not cold, passionate but not bold. He was serious but not without humour, simple and strong. He believed that:

> The power who pities man, has shown
> A blessing for the eyes that weep.
> For God hath marked each sorrowing day,
> And numbered every secret tear,
> And heaven's long age of bliss shall pay
> For all his children suffer here.

His muse was eminently pious, pure and pensive, yet he would not always reason. "Reason!" he exclaimed:

> She should be my counsellor,
> But not my tyrant. For the spirit needs
> Impulses from a deeper source than hers,
> And there are motions in the mind of man,
> That she must look upon with awe.

For him, Death does not cast an endless shadow over all hope. Life is more potent. The change we call death is but an "incident of life." It is even more, a "deliverance":

> Does he whom thy kind hand dismissed to
> peace,
> Upbraid the gentle violence that took off
> His fetters and unbarred his prison cell?

He answers his own question and does not stay to parley but cries in triumph:

> Then haste thee, Time—'tis kindness all
> That speeds thy winged feet so fast:
> Thy pleasures stay not till they pall,
> And all thy pains are quickly passed.

Only to guilt has God yoked the pale tormentor, misery. We read of Christ and all things under his feet. The "priest of Nature" and "servant of God" prays:

> Oh, Father! haste the promised hour,
> When at His feet shall lie
> All rule, authority, and power,
> Beneath the ample sky;
> When He shall reign from pole to pole,
> The lord of every human soul.

The Christian world and groaning Nature say, *Amen*. His time had come to die; June 12th 1878. Prepared but unforewarned, "sustained and soothed by an unfaltering trust,"

> Cheerful he gave his being up and went
> To share the holy rest that waits a life well
> spent.

The *key? The secret of the Lord is with them that fear him*. Like "the river gliding on," the good man's ministry never rests. The Bard is singing still, blessing and being blessed. To die is *gain*.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MY DEAR SIR.—I trust you would 'nt mind my pointing out what seems to be a large miscalculation in your issue of 22nd May just to hand. For your estimate of the world's population, looked at religiously, you have not taken into account the enormous numbers of the 1,450 millions who are little children who have not reached years of discretion, and of whom vast multitudes die while of this tender age. Are we not justified in holding that all these whether amongst the Christian, or heathen populations of the world are saved through the Atonement? in accordance *e. g.* with 1 John 2. 2 Probably such as these constitute half of the human race who have appeared in the world up to now.

Yours faithfully,
S. L. RICHARDS,
Major.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

METHODIST E. CHURCH, Grant Road. Rev. J. S. Stone, M. D., pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m.

ARCHIVES SOCIETY MUMBAI

Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3-30 p. m.

THE Presiding Elder, Bombay district, intimates to the churches of this district that the expenditure for the three orphan girls in Poona last year was Rs 600 and the amount received only Rs. 324, leaving a balance due of Rs. 276. During 1886, the amount needed is Rs. 33 a month, as the elder girl now supports herself. The P. E., Bombay district, neither receives nor has at any time received from the M. E. Church anything for his services, nor is he willing to receive any, but does not like to bear any financial responsibility for these orphans —G. B.

Epitome of News.

SATURDAY, JULY 3.

—Yesterday morning Dr. Blaney held an enquiry at New Foras Road relative to the death of Maria Denney, aged 40 years, wife of George Denney, a stevedore. Deceased was an habitual drunkard, and died from the effects of liquor on Thursday evening. Verdict accordingly.

—*Times of India*: The fall of upwards of 45 inches of rain in Bombay during the month of June is almost unprecedented. It has only once been beaten, *viz.*, in June, 1827, when the rainfall was 49·15. In 1842, the June rainfall was 42·37.

—Miss Janie Abdullah, daughter of the Rev. Abdullah of Ghorabaha, a well-known Native Christian theologian, is one of the few girls in the Punjab who has passed the University Entrance Examination. Miss Abdullah has joined the Lahore Medical College, In point of female education, in the Punjab at any rate, Native Christians are more advanced than the Hindus or Mahomedans. Another Native Christian Punjabi girl, who has passed the Entrance Examination of the Calcutta University this year, is Miss Lajwanti, daughter of Lalla Rulla Ram, pleader of the Amritsar Bar. Miss Lajwanti is studying for the First Arts Examination.

MONDAY, JULY 5.

—The *Bombay Chronicle*, a well-known Anglo-vernacular weekly, ceased publication on Wednesday, as likewise the *Ripon Reporter*, a Gujarati evening daily.

—H. H. Sivajirav Holkar was installed with great *éclat* on the 3rd inst.

—According to a native paper the Vaishnavs of Ahmedabad have constructed a big idol of "Radha" at the cost of about thirty thousand rupees to be dedicated to the Hindoo temple at Dakore. On the 30th ultimo the idol was despatched by rail to Dakore, when a large number of Vaishnavs assembled at the railway station. After the idol had been safely deposited in a carriage, its devotees showered a lot of money upon it.

—*Overland Mail*; June 18: The town of Vancouver, British Columbia, has been totally destroyed by fire.

The deaths recorded this week include those of Sir G. W. Kellner, K. C. M. G., C. S. I.; Sir A. Stuart, K. C. M. G.; Major-General T. R. Mould, C. B.; Commissary-General T. W. Goldie; Major E. F. Knottesford-Fortescue; Colonel L. H. G. Maclean; Lieutenant-Colonel G. B. C. Simpson; Captain W. E. D. Spring.

The Fenian Brotherhood in the United States have published a statement that their "truce" pending the consideration of the Home Rule Bill by the British Parliament is at an end, and that the use of dynamite must recommence. Russa writes that he has begun again to receive contributions for dynamite purposes.

It is stated that 1,518 petitions, bearing 447,783 signatures, have been received at the House of Commons against the Government of Ireland Bill, and 41 petitions, with 3,108 signatures, in its favour.

If we are to accept the theory broached by a French astronomer, M. Maurice Lespiault, on the subject of the novel and unaccountable appearances discovered by Signor Schiaparelli on the surface of the planet Mars, they read a lesson to ourselves. The discoverer took them for canals; but M. Lespiault refuses to believe in canals a thousand miles long and fifty broad in Mars or any other planet. The mathematical regularity of the outlines forbids us regarding them as natural phenomena, however; and his conjecture is that they are vast strips of forest created to remedy the inconveniences to which the people of the planet found themselves exposed after having denuded the surface of their globe of the provision made by Nature for their defence against the fury of the elements, as we are on the high road to doing ourselves.

An interesting discovery of Roman remains has been made in a deep cutting at the Chester Gasworks. At a depth of twenty-three feet below the surface a pig of Roman lead was discovered in a state of excellent preservation. The inscription it bears along the upper surface is as follows:—"IMP. VESP. AVG V. T IMP. III.," while on the side is inscribed "de ceangis." Its weight is 199 lb. The lead was therefore a tribute from the tribe in North Wales known as the Ceangi, and was cast during the fifth consulate of the Emperor Vespasian and the third consulate of Titus—that is, in A. D. 74. Many bones of men, and animals, fragments of Roman tiles and pottery, and Roman coins of the time of Vespasian and Titus, in good preservation, were found near.

Mr. F. J. Dickens, son of the novelist, died at Moline, Illinois, on June 11, from paralysis of the heart.

—The *Rock*; 18: Important events have been passing in Bavaria. For some time past there have been rumours of an intention to depose King Ludwig II., on the ground of insanity, and a week ago decisive action was taken, Prince Luitpold, the King's uncle, being proclaimed Regent, and the King being, not without considerable difficulty, placed under restraint. Before, however, the new order of things was well established, the King brought his life to a tragic end. He had been removed for safe custody to a castle at Berg, and on Sunday evening went out walking, attended by Dr. Gudden, a lunacy specialist, and several servants. Before long he expressed a wish that the servants should return to the castle, and the doctor, probably deceived by the King's quiet demeanour, consented. As the King and his companion did not return alarm was excited after a considerable time, and a search being instituted, the bodies of both were found in the Starnberg lake. A fierce struggle had evidently taken place, both on the bank and in the water, Dr. Gudden having endeavoured to prevent the King from carrying into effect his suicidal purpose, and having lost his own life in the attempt. The late King's brother, Otto, succeeds to the throne, but as he has for some time been suffering from mental derangement, the Government will be carried on by the Regent.

—The correspondent of a Native journal says:—"There are some very expert swimmers who prowl about the Hanuman and other Ghats at Benares and who, swimming under water, manage to drag the female bathers after them by their legs and despoil them of the ornaments that may be found upon their persons. Recently a respectable lady of Brahmin caste was caught by her anklet, but, as she had not gone deep into the water, she managed by violent efforts to extricate herself. A Telugu woman was also similarly caught; but she, too, managed to escape. This latter, it is said, is prepared to stand any inquiry that may be made of her on the subject."

—The Installation of the Gwalior Prince took place on Saturday.

TUESDAY, JULY 6.

—Among the debts of the late King of Bavaria is a sum of 100,000f. for the scenery painted for a single performance of Sardou's "Theodora," given for his Majesty's solitary amusement.

—According to a telegram published by the Havas Agency in Paris, fresh massacres of Christians have taken place in Annam. Five hundred Christian refugees have arrived at Saigon. Several villages were burned by the rebels in the suburbs of Tourane. A French captain and lieutenant were killed at Than Hoa by poisoned arrows.

—From Miss Cumming's "Wanderings in China:" "Prominent among the Chinamen who are truly friendly to foreigners is Mr. Ahok, a merchant who, having begun life with little of the world's gear, has prospered so greatly that he now owns large stores all over the city. His history reminds me of the biography of 'A Successful Merchant' in London town, for, like him, he has ever made a rule of most liberal almsgiving, increasing in proportion to the increase of his business, and truly it seems that a blessing has rested on all he has taken in hand.

Though not by birth of high estate, he has been created a mandarin in recognition of his many and far-reaching good deeds, one of which has been the salvage of innumerable girl-babies by the simple announcement that he would give an allowance of rice for a certain time to every mother who, purposing to destroy her unwelcome female infant, would abstain from so doing. It is found that when a woman has taken the trouble of rearing her babe through its early stages of existence, she grows fond of it and rarely destroys it willfully. The number of Mr. Ahok's pensioners varies considerably in years of plenty or years of famine. During the recent bad years he has actually allowed rice to five hundred mothers to induce them to spare the lives of the innocents! Last year, I am told, the number was reduced to three hundred, but this number is now steadily increasing. Of course it is only the poorest of the people whom he can reach by this means. As regards the well-to-do parents, who simply cannot be bothered rearing useless girls, who can never repay the cost of their keep, the only chance of influencing them is by means of a little body of native reformers who are now endeavouring to create a healthy public opinion on the subject. Of course, the spread of Christianity is the only effectual safeguard—the only real antidote for a custom so widely established, and which, apart from its own iniquity, is held responsible for much of the immorality of this land.

—*Indian Chr. Herald*: The *Liberal* referring to the *Pall Mall Gazette's* interview with a London bookseller—"perhaps the biggest seller of cheap books in the world"—remarks—"Shakespeare stands first and Farrar's Life of Christ the last. The Bible is nowhere in the list." This is true, yet it suggests what is false. In the set "list," it is, as the *Liberal* puts it. But did the *Liberal* read the very interesting report of the interview he would see that even this book-seller who deals chiefly in cheap and nasty books, was compelled to admit—"I should say that the Revised Version of the New Testament had the greatest sale of later years. I sold them at the rate of 2,000 a day and must have cleared out 25,000 copies, all told, at 9*d* each." This is a figure reached by no other book however popular, so that instead of being nowhere, it should have headed even Mr. Stoucham's list. But the great sale of bibles and testaments takes place not at the cheap book-seller's stall—but at the various Bible ware-houses and depots; and at the more

fashionable book-sellers ; and also by means of itinerating colporteurs. Thus it not only stands *facile princeps* the most popular of all the books of the world—but nearly equal to almost all others put together.

—The Rev. Dr. W. H. Ward, who conducted the Wolfe exploration of Babylonia, writes in the *Independent:* The oldest cities of Babylonia, if not of the world, according to the wonderful geographical table of Genesis x, are the four which were the beginning of the kingdom of Nimrod. They were Babel and Erech and Accad and Calneh, in the land of Shi[illegible]. These are the ones most frequently mentioned together in the Babylonian inscriptions as the greatest and most ancient seats of the gods. They were all visited ; and one of them, Accad, also known as Agade, and the Sippara of Anunit, was discovered by the Wolfe Expedition. They are all enormous mounds, the largest in the East ; and they cover the history and the art and and mythology of the beginnings of social and religious development. Of the four only Babylon has been very much explored ; and there the chief digging has been at the northern mound of Babel, which is little more than a solid mass of brick. The promising parts of the city are at Jimjimeh and Kasr, chiefly explored by little parties of digging Arabs. Erech, now Warka, has been partly opened by Loftus and Taylor ; but there only a beginning has been made. Calneh is Niffer ; and there nothing has been done. It is a most promising site of a most famous city. The last of the four cities, Accad, is, as I have said, the present Anbar, quite lost until found by us ; and though the old tale of Berosus relates that Noah came back and dug up the records of the learning of the antediluvian world which he had buried here before the flood, yet it cannot but be full of treasure. Dr. Schliemann has just published, in a noble volume, the results of his extensive diggings at the old city of Tiryns. One who knows the treasures of the East cannot look over his pictures of the walls and idols and pottery fragments there found, and which are so generously figured, without thinking that what was found there, however much it explains or illustrates questions of architecture and art, is not the hundredth or the thousandth part of what could be expected if we could undertake a similar careful exploration of Niffer or Anbar.

—Dr. J. N. Vincent, in the Same : Mr. Moody is unchanged in his personal and social bearing. He is the same simplehearted, artless, cordial, happy companion that he was fifteen, twenty, twenty-nine years ago. Honour has neither hardened nor inflated him. He is thoroughly religious, and utterly free from cant ; a delightful talker ; full of humor without a trace of frivolity ; knowing how to avoid the obtrusion of religious topics as he is able with consummate tact to lead the thought from earthly to heavenly themes. His physical strength is unimpaired. Economizing his forces, he is able to do as much work as ever. He has the same magnetic energy by which he held the crowds in the old Y. M. C. A. Hall in Chicago, or the soldiers in camp, during the war.

—Some one recently remarked that Mr. Moody was an uneducated man. A distinguished scholar replied : "How can he be an uneducated man, who has for twenty years studied with such thoroughness the greatest classic in the English tongue ?" As a general thing, Mr. Moody's sentences are accurate, as judged by grammatical law, but so strong, wise, and full of vigour is his speech, that the very violations of law seem, coming from him, almost classic. It is only Mr. Moody who can use the personal pronoun "I" in the objective case without offending the taste of his hearers

— Same : The local representative of a large Southern tobacco house in this city speaks as follows regarding the poisonous character of cigarettes. He says in answer to the question, Are cigarettes very injurious ?

"The amount of drugs used in doctoring them is appalling. There is a certain kind of cigarette regarded as one of the most salable in the market, in which enervating drugs are used to a frightful extent. Millions of these cigarettes are sold annually. One house in New York sells on an average 5,000,000 a day, and the profits of the proprietor of the brand are said to be a third of a million dollars a year. Valerian and a tincture of opium are extensively used in the manufacture of the cigarettes. The tobacco, which is a Virgina production and naturally of straw colour, is rendered dark, soggy and greasy by the process to which it is subjected. An experienced tobacconist can detect the presence of valerian by the smell. The drug imparts a sweet soothing effect, that in a little time obtains a fascinating control over the smoker. The more cigarettes he smokes the more he desires to smoke, just as is the case with one who uses opium. The desire grows into a passion. The smoker becomes a slave to the enervating habit.

—100 polygamists, Mormons, are now under indictment and awaiting trial.

—A German paper states that in Vienna last year not less than 263 Jews became Christians ; another authority states that "at no period since the first century have conversions from Judaism to Christianity been so frequent as at present."

Wednesday, July 7.

—The *Chr. Weekly* (Adelaide) says : The Rev. C. P. Hard and Mrs. Hard had a crowded and enthusiastic audience at Pirie-street on Wednesday night. The Hon. J. Colton occupied the chair, and spoke in eulogistic terms of the services they had rendered and the work they are doing. Mr. Hard spoke at some length about the self-supporting missions in India that were initiated by the Rev. William Taylor, describing their localities by the aid of a map. Mrs. Hard repeated her lecture on "The Women of India," which was much enjoyed. Both of these active missionaries have been unsparing of themselves in their efforts to do good, and responded cheerfully to the many calls upon them during their stay here. So far as their own financial objects are concerned they could hardly have come at a more unfortunate time, the Jubilee movement having been so much in their way.

—We acknowledge with thanks the G. I. P. R. *Monthly Guide* for July. Price, one anna.

—12 miles of railway below Umballa have been washed away.

—Advices from Santiago, Chili, state that serious rioting occurred there during the elections on the 15th ult., forty persons being killed and many wounded. It is believed that the Liberals have been successful at the polls.

—*Bombay Gazette:* Private Patrick Thomas Clark, of the 2nd Queen's, who has been on trial during the Allahabad Criminal Sessions for attempting to murder a punkah coolie, was sentenced on Saturday afternoon to three years' imprisonment. Mr. Straight, in the course of an impressive charge to the jury, dwelt once more upon the incitement that is offered to every violent or drunken soldier by the means of crime being kept constantly at his elbow. Would it not be advisable to take the ammunition out of the men's keeping ?

Thursday, July 8.

—*The Times:* "Mr. Petrie, the fortunate finder of Naukratis has for the last six or eight weeks been working upon a large mound, or group of mounds, called Tell Defenneh, which Egyptologists and historians have long identified with the "Pelusiac Daphnæ" of the Greek writers and the "Tahpanhes" of the Bible Here he has discovered the ruins of that very palace to which, as recorded in the Book of the Prophet Jeremiah (chapter 43), Johanan, the son of Kareah, followed by "all the captains of the forces" and "the remnant of Judah," brought the fugitive daughters of Zedekiah, then a dethroned and mutilated captive in Babylon. This flight of the Hebrew princesses took place about B. C. 585, during the reign of Ua-ab-Ra (26th Egyptian dynasty), whom the Hebrews called Hobhra, and the Greeks Apries. The Pharaoh received them with hospitality. To the mass of Jewish immigrants he granted tracts of land extending from Tahpanhes to Bubastis, while to the daughters of Zedekiah, his former ally, he assigned his royal residence, which the Bible calls "Pharaoh's house in Tahpanhes."—This stronghold was built by Psammetichus I., whose foundation deposits (consisting of libation-vessels, corn-rubbers, specimens of ores, model bricks, the bones of a sacrificial ox and a small bird, and a series of little tablets in gold, silver, lapis-lazuli, jasper, cornelian, and porcelain, engraved with the royal name and titles) have been discovered by Mr. Petrie under the four corners of the building.

—John Prothew, a European fireman of the s. s. *Algoman*, at about 2 a. m. yesterday accidentally fell into the dock, between the wharf and the ship's side. He was taken out in a few minutes, when he was examined by the doctor of the s. s. *Lawada*, and pronounced to be dead.

—The papers contain details of a horrible massacre of the crew of the *Young Dick*, schooner, by Natives of the Solomon Islands. After they had butchered all but two, one sailor armed with a rifle, in the main-top, succeeded in compelling the savages to quit, after many had been shot.

—The wreck of the *Lyeemoon* on the Australian coast by which seventy-one lives were lost, last month, has been attributed in the Victoria Legislative Assembly to a terrible blunder on the part of the officers in charge. It was said that for the purpose of saving coal sea captains in the Australian trade hugged the coast too closely, which accounted in a great measure for the great sacrifice of life and property that took place from year to year. No such occurrences were ever heard of in the P. and O. service.

—*Dnyanodaya:* The idea of God as found in the religious books of India, and as well, in the popular mind, is so limited, incomplete and distorted, that it might almost be said that India has no knowledge of God. This may seem to many to be a harsh and unwarrantable statement, for the Divine Being has been the object of search from the dim past. India's literature is almost all of it religious, and a religious aspect has been given to almost every trivial act in the daily concerns of life. India has been the most religious of peoples. But a true knowledge of God, consists of far more than a mere statement of his existence, it must include what is true of his character and works. One can have a true knowledge of God without that knowledge being exhaustive, for the finite can never know perfectly the infinite. It is sufficient that whatever is predicated of Him be true. Now it is here that the Indian sages, as they thought of God, failed. They predicated things of Him, contrary to his actual being, contrary to his character, and have described as His acts things which could never have been done by Him. To say that God exists, is knowledge, but when He is described as a being entirely different from what He is, it then becomes true, that those who thus describe Him, have no true acquaintance with Him.

—*Word and Work:* On Wednesday week, in a chapel in Clerkenwell, Acts xix. 19 was re-enacted. The story is deeply interesting. On the previous Sunday a well-known local secularist had been led to come to the evening service. There he heard from Rev Edward Smith the Gospel clearly declared. At the close he came forward, appearing broken down and truly convicted of sin, asking if it were possible there could be mercy for such as he. Being assured of the boundless mercy of God

in Christ, he was led to the feet of the Saviour he had so long denied and defied.

On the following Tuesday he brought to Mr. Smith his illuminated card of membership, signed by a notorious atheist, his wand of office, and Bible with sceptical annotations, supplying ready material for objection and jest on almost any passage. We have repeatedly heard of such copies being so prepared, but have never seen them before. These he wished destroyed, or preserved as a memorial, whichever the minister saw fit. Moreover, he said, "I have at home about one hundred and fifty infidel books. *I want them burned.*" Next night the chapel furnace was lit, the rejoicing convert brought his books, and in the presence of a small company of godly men they were burned one by one; thus repeating the burning at Ephesus recorded in the passage mentioned.

Friday, July 9.

—Deaths last week, 414.

—Rain-fall to date, Fort, 47 inches.

—The Str. *Gwalior*, with English Mails, left Aden for Bombay, Wednesday, 9 a. m.

—*Bombay Gazette*; Simla, 8: Major Willans, R. E., was accidentally killed at Sylhet while opening a tin of ammonia for an ice machine. The fumes affected his lungs, as the liquid went over his chest.

—H. E. the Governor has nominated Mr. Dayaram Jethmal to be an additional member of the Legislative Council, in succession to Mr. Dadabhai Naorojee.

—A correspondent who has recently returned to Rangoon from Mandalay says that the difference all along the river since our occupation is wonderful. "Barracks are springing up everywhere, roads and landing-places are kept in some sort of order, and all along the Irrawaddy trade is brisk and the people appear cheerful and contented. A few months of order and work will give them more money than they ever possessed in Theebaw's time, and make them appreciate, in a still greater degree than they do even now, the solid advantages of British rule."

Selections.

"IT IS YOUR PRIVILEGE TO KNOW."

BY DR. G. F. PENTECOST.

In an after-meeting in the Memorial Baptist Church in Philadelphia, where we were holding some Gospel meetings, a gentleman rose and related his experience, or at least a part of it; as much as would bear upon the main theme of the evening, which had been to show how God would use us in very small acts of service and testimony. The gentleman told this story substantially as we relate it:—

"It was more than ten years ago, when Mr. Moody was holding his meeting in this city. The after-meeting, for men only, was held in the church on the corner of Broad and Arch-streets. I had left my store to go to that men's meeting. Upon arriving I found that the meeting was over, and the last of the men were coming out of the church. Being somewhat disappointed, I said to the first man I met—

"'Is the meeting over?'

"'Yes,' was his reply, 'the meeting is over; but are you a Christian?'

"I was somewhat startled by the question, for I had really never thought of this matter as a serious *personal* question. I was not a pagan, and therefore I had rested in the thought that so long as I had a respectful thought of Christianity, and nominally regarded Jesus Christ as the Son of God, I was a Christian. Nevertheless, I was arrested by the question, and in my haste I simply made answer—

"'I hope so.'

"The man then said to me in a broad Scotch brogue, which was very dear to me as being the tongue in which my father spoke—

"'It is your privilege to *know*. The Saviour says he that believeth on the Son of God hath everlasting life.'

"This was all. He left me and passed on, or I left him and passed on, I do not know which. Nevertheless that single sentence took hold of my soul. I left the vestibule of the church and crossed over and took shelter under the porch of the Masonic Temple (it was raining), and there I paced up and down for an hour or more. The words of my strange friend, 'It is your privilege to know. He that believeth on the Son of God hath everlasting life,' kept ringing in my ears. Finally I said, That is very simple, surely I can believe on Him; that is I can take Him at his word, and trust Him; just leave the whole matter with Him, as I would commit a business matter to an attorney. And that I did. Having done so there came to me a sense of rest; a kind of knowledge that a personal transaction between myself and the Son of God had been consummated, by which I became possessed of eternal life through Him. I went to my home and told my wife, and she, too, accepted Jesus Christ as her Saviour. The next morning I told my partner that it was 'his privilege to know,' as it was mine. I told my clerks that I had found Christ, and that it was their privilege to find and know Him. I have been telling the story ever since. That has been more than ten years ago. The peace of God has never left me. I have not been all that I ought to have been as a Christian, but God has kept my feet in the way, and I have ever since been confessing Christ as my Saviour, and have been telling others, as I have had opportunity, that it was their 'privilege to know' that they had eternal life in Christ.

"I have never but once seen that friend who spoke to me; I do not even know his name nor where he lives. Once about five years ago, as I was standing on the platform of a street car, I saw my unknown friend standing on the platform of another car going in the opposite direction. I recognised him in an instant, but he was gone by before I could hail him, and my time would not allow me to turn back and seek him out. I have longed to see him and thank him for his timely and kindly word to me; for, under God, I owe him ten years of Christian life and peace. And now I have a strange sequel to relate. I came down here to-night to hear my old friend Mr. Pentecost preach. As I entered the door I started to find a seat in the far corner of the house, but for some reason one of the ushers told me to wait a moment, and he would try and find me a seat in the body of the house, and he brought me here and gave me this seat on the aisle. Why did he bring me here; what guided him? As I rose to speak my eye took in the side face of the gentleman sitting just across the aisle from me, and in a moment I recognised the man who ten years ago accosted me with the question, 'Are you a Christian?' and said to me, 'It is your privilege to know.' I have longed to see him and tell him what his word did for my soul."

With this the gentleman stepped half way across the aisle and put his hand on the Scotchman's shoulder, and said with a suggestion of tears in his voice—

"My dear friend, I thank you for your word. It led me to Christ and put me in the way of taking God at his word, which next to the fact of conversion, is the greatest blessing that man can have."

It may be readily imagined that the incident thus dramatically brought to our attention sent a thrill through the whole audience. A word in season, how good it is. Who of us know what a word may do? Alas! that so few of us venture to speak these little words for Christ and for souls. We may never know what such a word may do. We may never know until we are in glory the man who has spoken to us or to whom we have spoken, but no doubt in glory we will have meetings like the one described above. Let us be on the lookout for opportunities to say a word for Christ.—(*Words and Weapons.*)

THE TESTIMONY OF A CINCINNATI JUDGE.

A committee of the liquor-dealers' association in Cincinnati waited upon Judge Fitzgerald, of the police court, to secure his influence in their efforts to resist the enforcement of the penalty for selling liquor to minors. The judge gave them a reply in writing in part as follows:—

Drunkenness is the parent of many vices and has been often instrumental in the taking of human life, and in filling the penitentiary, work-houses and reformatory institutions of Ohio. It has been a great factor in making thousands of poverty-stricken widows and helpless orphans in this city and State. The curse of intemperance is now strongly impregnated in the youth of our city; its debasing influence stupefies the intellect, destroys young manhood and leads its aged victims to pauper graves. Out of the two thousand persons whose cases I have disposed of since the 1st of last January, over ninety per cent. of their crimes is chargeable to intemperance. Is it any wonder, then, that the legislature enacted laws regulating the sale of intoxicating liquor?

The flagrant violation of laws in selling liquor to minors is the most crying evil that curses this city. And I now most earnestly appeal to your association, and to every man and woman in Cincinnati who loves humanity and values the fair name and prosperity of our city, to check by every means in your power the spread of this most pernicious evil, ere virtue and honour are dead in thousands of your boys and girls.

Intoxication excites the youthful passions and distorts the mind not yet balanced by mature age, and prompts the victims to the commission of crimes against which, when sober, their head and heart would revolt. Could you but listen to the sad tales I hear daily from broken-hearted mothers about the ruin brought on their children by intemperance, I feel that you would say: "Let us aid in stopping this monster evil and assist in sending to the work-house the guilty offenders." . . . The law is equally severe, and justly so, where liquor is sold knowingly to an habitual drunkard. The pitiful wail that I hear every day from the distressed wife bespeaks a deplorable condition of affairs that should not exist. She comes beseeching that something be done to keep starvation from herself and children, and save the husband and father from a drunkard's death.

An honest, determined effort on your part can do much to stop this misery and degradation, and I beg of you to take immediate action in that direction. No man should be permitted to do business in this community who makes a practice of selling liquor to minors and drunkards.

As to the midnight closing law, there should be a general compliance with its provisions. Most of the so-called "all-night houses" have been fences for murderers, burglars, footpads and every species of thieves. There they plan and lie in wait for their victim, and to that same haunt of villainy they return after their commission of crime. An alibi is attempted when some of the gang are arrested, and wholesale perjury is indulged in to cheat the gallows, penitentiary or work-house. . . .

There is one other matter to which I beg to call your earnest attention: Those vile dens of infamy where saloons are kept in connection with houses of prostitution. I have repeatedly called the attention of the police authorities to them and have succeeded in ridding several respectable neighbourhoods of this pestilence, although there are quite a number of them yet in existence. But I sincerely hope your asso-

ciation is not cursed with the membership of any of the wretches who keep those man-traps. They are the places where murders and robberies generally occur. The victims are allured into the saloon, not knowing the real character of the place and taken into back sitting-rooms where prostitutes are in waiting; then comes, treating, followed by drunkenness and robbery. The victims get angry at being fleeced of their money, a fight ensues, resulting in murder, shooting or cutting. The county is annually taxed thousands of dollars through this class of cases, where perjury, alibi and self-defence are furnished to suit the occasion. You frequently hear of men suddenly disappearing from their homes; how many of them go into these dives and never again see the light of day! The crime is only known to God and to murderers. Should such places be permitted to exist here? . . . A halt must be called. Should this deplorable condition of affairs continue it will ere long prove more destructive to your city than a siege of Asiatic cholera. Help to suppress those hell-holes where the youths congregate and get drunk. Help to stop selling liquor to confirmed drunkards. Close your saloons at midnight. Assist in the suppression of low dives and places where saloons and prostitution are jointly associated, and you will not only merit the esteem of your fellow-citizens, but you will elevate the standard of your business and do much to wipe out the stigma now attached to the indiscriminate sale of intoxicating liquor.

THE SOCIALISM OF CHRISTIANITY.

Christianity affords no basis of inspired teaching, or even of implied or suggested obligation, for the doctrines and aims of communism. There is indeed a single instance often cited in support of communistic practices, but even that lacks the force of authority. The zeal of the early Christians at Jerusalem prompted them, in the circumstances under which they were placed, to sell "their possessions and goods and part them to all men, as every man had need." They "had all things common." But the facts go to show that the renunciation of the right to hold property was not a part of the method they adopted. To meet the emergency occasioned by their devotement of all their time to the service of the faith they sold their possessions and gave of the proceeds as they chose, though doubtless generally giving all, into a common treasury. And it is even a question whether they acted wisely in this. Their unselfishness may, it is true, have illustrated the spirit of the gospel, but the subsequent poverty of the mother Church at Jerusalem does not suggest that their financial policy was a good one. Paul, who so frequently and pathetically in his epistles presented their distress to the benevolent consideration of the brethren of distant churches, did not see fit to commend their communistic example. On the contrary, he and other apostles distinctly recognized the right of property and the responsibilities which accompany wealth and position. Nowhere in their teachings can be found an intimation that wealth means oppression, or that the existence of two classes, the rich and the poor, in the same community is contrary to the spirit and purpose of the gospel.

And yet Christ himself was the great Exemplar of love and of personal sacrifice for the good of the world. With him the Golden Rule was the standard of justice, because it breathed into justice the spirit of fraternity and incorporated it with the very soul of goodness. But he went further and gave to his followers a "new commandment," that they should "love one another." Such, indeed, had been the manifest intensity of his own love that he had a right thus to command, and such the impression of his spirit and example upon the minds of his followers that they did not question his authority so to do. As righteousness, purity, goodness, benevolence acquire, through sublime example in personal character, authority over the consciences of men, so in Christ Jesus love was so manifest, so supreme, so godlike that it could safely assume the right to command love. Against the authority of a spirit so unselfish, so ready for sacrifice, and so intense in its yearning for the relief of the world's woe no question could be raised. His followers heard that command and his apostles repeated it; and Christ's suffering, his self-giving, even death, are made the measure of the love which should characterize the Christian brotherhood.

To a superficial view of these facts they may appear inconsistent; and inconsiderate yet earnest men have hastily assumed the correctness of such a view, and rejected the gospel as not furnishing a tenable basis for social reform. Its recognition of property, wealth and class distinctions has condemned it in their estimation, in spite of its benevolent spirit and the examples of self-sacrifice by which its precepts are illustrated. A gospel, however exalted in its requirement of righteousness and love, that still tolerates riches, is spurned as an absurdity. The discrepancy, however, is only apparent, and the reconciliation is found in the recognition of every man's individuality and the rights and responsibilities which accompany it in his relation to his fellow-men. No system of religion could be further than Christianity from the negation of all society by the exaltation of individualism; but on the other hand it does not dissolve the individual in society nor treat him as a mere wave on the ocean of humanity. "Individuality," says a Swiss writer, "consists in wishing to be one's self in order to be something." Christianity recognizes this wish, respects it, encourages it, appeals to it by every consideration that implies the grand possibilities of individual power and happiness, in order that it may make the most of that "something." But it does not stop here it constantly demands that each personal self be consecrated to the common good of all. Thus it becomes the interest of society that the individual shall be distinctly recognized in all his relations, be placed under the strongest incentives to high endeavour and have freedom for the fullest development and use of his powers. Its social idea is well expressed in the Swiss maxim, "Each for all and all for each."

The application of this rule to rich men is thought to be a very easy matter. In one aspect it is so. Let it once be assumed—and, alas, how often it must be assumed!—that riches have been acquired in disregard of the Christian law of obligation, which makes every man the steward of the Lord, or in the spirit of selfishness and greed, and the words of the great Teacher at once become applicable: "How hardly shall they that have riches enter into the Kingdom of God!" How *hard* for them to break the chain of selfishness with which their habits of thought, feeling and pursuit have bound them! How hard for them to contrast the "treasures on earth" with the "treasures in heaven!" How hard for them to realize the power which wealth gives and to use that power in the interests of God's kingdom. How hard to estimate correctly their responsibility and to transfer their love from Mammon to God! It is easy to infer that their spirit is that of the oppressor. But right here the selfish poor man is in danger of indiscriminate judgment. It is very easy for him to infer that *no* rich man can enter the kingdom, and that if his affections are once transferred from his riches to his Lord he will not only loosen his selfish grasp on his property, but at once divide it up and hand it over to his brethren. This is about the idea of faithful stewardship which some men have. The *possession* of power in various forms and degrees is in their judgment, only selfishness and tyranny when it does not make them the object of its beneficent use. Happily for the world God's law of stewardship does not require any such leveling of human conditions. The law of love does not require it. Equality of happiness which that law seeks does not imply it; the highest enjoyment is not dependent upon it. A full and equal consecration of all individuals, in the spirit of Christian love, to the good of the one family, would cause each to rejoice in any man's prosperity and power, and all in honour to prefer one another. It would crush our envy and make all wealth, all knowledge, all beauty, all prosperity, all power sources of each person's enjoyment; it would make all suffering the occasion for each individual's benevolence, and the highest possible good to society the object of each man's endeavor, while the responsibility of each would be be regarded as commensurate with his power.—(*N. Chr. Advocate.*)

THE WORK OF GRACE IN GLASGOW.

At one of the meetings of the Free Church of Scotland Assembly held last week in Edinburgh, Mr. Wm. A. Campbell, of Glasgow, gave an interesting account of the impressive evangelistic movement which has been going on among the young people of the better classes in Glasgow. He said the work began a few months ago in Kelvinside on a visit from Mr. George Clark, the evangelist, to the West End. In the beginning meetings of two hundred and three hundred ladies gathered in the afternoons, and very soon they became anxious concerning the spiritual welfare of their brothers. The consequence was that a large general meeting was held at which the young men present were touched. Mr. Clark was obliged to withdraw for a time, and four gentlemen formed themselves into a committee in order just to see what they could do. The outcome of this was that they continued to carry on the Sabbath evening meetings, and when Mr. Clark returned the meetings gained in interest and in volume. Before very long the whole West End was in movement. Young men in their billiard-rooms were talking about it, numbers came to the meetings and the interest spread. Then came the question what should be done about these young converts? Bible readings were started in various houses, and meetings for young men also were started in order that they might study the Word and arrange themselves so as to do active aggressive work for Christ, and so the work went on. It was very striking to notice how heartily they had thrown themselves into aggressive work. A deputation was sent across to Pollokshields, where the same kind of work was commenced. The first meetings were not very encouraging, but they were continued until a Sabbath evening, when the interest was so deep that it was evident the meetings should be carried on still further. Then began what one could only describe as a magnificent evangelistic movement among young men of the better class. A number were impressed at once. The young fellows made the meetings their own, gave themselves over to work up the movement, getting their friends out and using every means they legitimately could to bring them to the meetings. It was the best class of young men who came. One Sabbath evening there were something like one thousand men in Pollokshields Church. The sight presented was a most striking one—rows upon rows of the pick of the young men in the district, the athletic, the football young men, and the young fellows engaged in various businesses in the town, and when the time came for consultation the spectacle was even more remarkable still, for these young fellows poured down from the galleries and crowded into the area until three hundred and fifty of them assembled for consultation. It was indeed an impressive sight to stand and watch that living flood of young manhood, and one could not help thinking what a power and a force for good it must be in the city of Glasgow. They did not

remain idle, but went to Mr. Wells, and said, "Give us work to do." Arrangements accordingly were made for them to carry on mission work in the district. The young fellows turned into the closes and brought out the men.

As to the West End a union had been formed there of all those who confessed faith in Christ and desired to work for Him, and when he last heard of the number it was something like one hundred and eighty young ladies and one hundred and twenty young men, all of the better class. The lay element had been largely used in this work, and there was entire and complete co-operation between the laymen engaged in it and the ministers.

Rev. Walters Ross Taylor said that although he had been labouring for eighteen years in the West End of Glasgow, last winter was the best, brightest, and most fruitful of those years, and he hoped and prayed that they might have many such years in the days to ome.—(*Word and Work.*)

SUPPRESSION OF THE OPIUM TRADE.

THE friends burdened with this great national sin met in Devonshire House on Friday, Sir J. W. Pease, M. P., presiding.

Rev. J. Storrs Turner, Secretary, read the report, which referred to the negotiations which had resulted in a new agreement between the English and Chinese Governments, ratified so recently as the 6th of this month, by which at last the right of China to fix her own taxation upon opium had been practically, though grudgingly, conceded. One clause of this agreement provided for a uniform duty of eighty taels in addition to the thirty taels import duty allowed by the Treaty of Tiensin. For the first time China had secured a treaty embodying its expressed wishes as the outcome of fair and peaceful negotiations, and there was reason to think the Chinese were much gratified with their success. Although, however, the agreement distinctly recognises "the desirability of placing restrictions upon the consumption of opium," it contains within itself no assurance of diminishing the trade. Though it would be no longer consistent with the facts to agitate against a forced opium trade, the trade remains not less injurious than before, and the direct responsibility of the British Government of India for the production and sale of the poison still continues. The committee, therefore, were impressed with the conviction that the efforts of the society must not be discontinued. The last piece of work reported was the preparation of a memorial to the Chinese Minister in London in reference to the new treaty. The committee urged upon the friends of the society not to yield to discouragement on account of the present attitude of China and of her not having seized the opportunity of getting the opium trade prohibited, or because the Indian Government still carried on the manufacture and sale of opium. As regarded China, it was too early to despair, and, if left free, we might still hear her revive her old demand for prohibition.

Sir J. W. Pease, M. P., said that the late Earl Shaftesbury, so long ago as 1843, first brought the question of the opium traffic before the House of Commons, and if the House had passed the resolutions then brought forward we should have been saved much national disgrace in China. India would have been less dependent upon opium for the revenue, and the work in which they had been engaged, some of them for fourteen years, would have been saved to them. The report had told them the present position of affairs, and he would therefore only run briefly over them. With regard to the new treaty he must confess that he was disappointed when he saw it, but he had no doubt that the true reason why a more satisfactory attitude had not been adopted by the Chinese Government was that the finances of that country required all the assistance that could be get owing to her wars with a European power.

Addresses followed by Dr. B. Foster, M. P., Mr. James Cropper, Mr. Garnet Man, of British Burmah, Rev. T. Richard, from Shan-Si, China, and Rev. E. W. Syle of Japan.—(*Word and Work.*)

Miscellany.

—Mr. Moody on Reaching the Masses: I don't believe, and never have for the last twenty-five years, that you are ever going to reach the masses with your churches closed six days out of the seven. If a man is awakened on the Sabbath, and there is not another meeting where he is welcome to go, where he is not invited or is not expected until next Sabbath, you can be very sure the devil will snatch away the seed before next Sunday, and there will be a slim chance of reaching that man. I do not believe there would have been much work done at the beginning right after Pentecost, if the apostles had said, "We have had a grand time to-day, I hope next Sunday we will have another," and then stopped work all through the week until the next Sabbath, and settled right down to this idea they would have two sermons every week and nothing more.

It strikes me that in all these cities, meetings every night in the week, not only in the winter but in the summer, ought to be had. Now people are apt to say "All the people are out of town in the summer," but the very people we are talking about are the ones who do not leave the city, they are not able to take long vacations, and if we just kept at this work three hundred and sixty-five days in the year there is no trouble about reaching them.

My experience has taught me that I can reach working men easier than any other class of people. For fifteen years it has been my custom to preach to women in the afternoon, and very often I have preached the same sermon as near as I could at the night-meeting to men; and ninety-nine times out of one hundred, humanly speaking, there is five times more result from the preaching to men than to women. It is a false idea that these men can not be reached. There is no trouble about reaching them, if we make up our minds we are going to reach them, and we ought to adapt our services to reaching that class of people. Our churches ought to be thrown open, I think, every Sabbath night free, every pew free, we ought to have good singing and get the people to sing. Let the people take part in the services, and then if they are awakened on the Sabbath night, have something Monday night to follow up that impression; and if they are awakened Monday have something Tuesday night, and so on through the week. But you will say you have your household affairs, you have your business, you can not be away every night. That is all true. But I will tell you what you can do. You can do as they have done in Edinburgh for thirty years. A band of men say, "We will go into that old Cow-gate and preach the gospel every night." One of them takes it Monday; another takes it Tuesday, and so on through the week. At 8-15 o'clock every night, the year round for thirty years, a man backs up against a lamp-post and goes to preaching right there in the open air. And if there is not a soul listening, he will be preaching; that is his business. He speaks, and tries to sing, and when he has a crowd around him he will get them to help him sing. I said I would like to see if that was so. It was one of the great thoroughfares of Edinburgh. There was no more sign of a meeting than of a star falling out of heaven at that time. There were crowds surging up the streets and on the streets that cross this thoroughfare. At 8-15 o'clock I took out my watch and the man made his appearance at the lamp-post and went at it. After he had preached a little while they sung, and then the man said, 'Now we will go down here to a building where we are going to have a meeting." He swept them in off the streets, and that has been going on there for thirty years. No matter how hard it rains he stands there and preaches in the rain. They have taught these men in Edinburgh that they are terribly in earnest. I said: "It is a pity to let these men worship in that building." And we went out one morning and raised £10,000, and there was not a Christian man in all Edinburgh that did not have confidence in that undenominational work.

—In the current number of the *Revue des Deux Mondes* there is an article on alcohol by M. Jules Rochard, who presents the following budget as representing the direct and indirect taxation which France imposes on itself in the course of a year in honour of the great god Alcohol:—

Price of alcohol consumed	£3,639,272
Value of days' work lost	38,510,840
Cost of treatment	2,833,680
Cost of lunacy	92,852
Lost by suicides	126,800
Cost of criminals	355,780
Total	£45,559,224

—The same blood circulates from Genesis to Revelation. It is the one Book. He who makes Moses a myth, makes Christ an impostor. He who denies the Mosaic authorship and the inspiration of the Pentateuch, denies the authenticity of the Gospel and the divinity of our Lord. But we are told that the Bible must be tested as to its authenticity as other books are. Granted. But when Sir Walter Scott avowed himself the author of the Waverley Novels, there was an end of guesses and speculations. Plausible arguments might have been suggested for attributing the authorship of some of them to others. But the world had confidence in Sir Walter's veracity. His word settled the matter. And should not the word of Christ settle the matter as to who wrote the Pentateuch? What are all our petty canons of criticism when weighed against this word? Not one scholar in a hundred can test for himself the grounds on which Wellhausen bases his conclusions. But all of us can read in our New Testaments what Christ said about the Jewish Scriptures; about David in the Psalms; about Moses and the prophets; and that is enough for us."—*Chicago Interior.*

—The Right Spirit. By Mrs. L. D. Church. Published for the author, Buffalo, N. Y.

This is a book with a history. It possesses peculiar interest from the fact that it was written by the author while in the insane asylum at Buffalo, in order to prove that she was *not* insane and to obtain her liberty. It proved entirely successful, and as soon as proper authorities could investigate the case it appeared that the lady had been incarcerated within the dismal precincts of the asylum by fraud. The author declines to tell the story of the domestic trouble which culminated in her being placed in the asylum, but she tells in the preface of her endeavours to escape the difficulties encountered and her final success. The story which follows is interesting in itself, but chiefly so as the reader consciously or unconsciously sits in judgment upon the question of the author's sanity or insanity. The decision can hardly be otherwise than that the gifted author has been foully dealt with. If such be the fact in one case, the query naturally arises, how many more are suffering in the same way? A most thorough investigation should be made by the State authorities, not only once but periodically, and inmates should be afforded an opportunity to present their own case to a competent and unbiased committee. Mrs. Church is vouched for by responsible parties in Buffalo who have advocated her cause and

testify to the truth of her statements.(*N. Chr. Adv.*)

—Three Christian (American) Colleges exist in Asia Minor viz. Robert College, Constantinople; Central Turkey College, Aintab; Armenia College, Harpoot. The Americans propose establishing a fourth, at Marsovan.

TELEGRAPHIC NEWS.

London, July 2nd: The grand review and sham fight in honour of the Indian and Colonial visitors took place to-day at Aldershot and passed off most successfully. The troops that took part in it number fifteen thousand and all branches of the service were represented. Her Majesty the Queen, the members of Royal family, and the Diplomatic body were present.—A special enclosure was provided for Royalty and the Indian and Colonial visitors. The weather was brilliant.

Philadelphia, 2nd: Her Majesty's ship *Terror* has seized an American fishing vessel off Nova Scotia for violating the Canadian fishery laws.

London, 4th; Morning: The result of the elections, so far as is known, shows that 148 Tories, 26 Unionists, 54 Gladstonians and 17 Parnellites have been returned.—The Gladstonians have gained the following seats, viz., Scarborough and West Nottingham. At the latter place Mr. Broadhurst and Lal Mohun Ghose were candidates, but were defeated in each case by upwards of six hundred votes.—Mr. J. M. Maclean (Conservative) headed the poll at Oldham.—Sir. Thomas Brassey has been defeated at Liverpool, Mr. Forster at Darlington and Mr. Hibbert at Oldham.—A feature in the elections is the reduced number of voters on each side as compared with the last elections.—Latest advices state that the cholera in the province of Brindisi is increasing to an alarming extent.

Philadelphia, 4th: Two more American fishing vessels have been seized by the Canadian authorities off Nova Scotia for infringing the fishery laws.

Paris, 4th: The Duc D'Aumale has been removed from the French Army.

London, 5th; Morning: Letters have been published which show that Mr. Gladstone in December last offered to co-operate with the Conservatives, and at the same time stated he had authentic tidings that there was a power behind Mr. Parnell which would resort to outrages in England unless Irish demands were satisfied.—ERRATA.—Among those that were given as returned unopposed, should be cancelled the name of Mr. J. Erichsen, and among the seats gained by the Gladstonians insert Carlisle (lately held by Liberal Unionist, Mr. R. Ferguson.)

London, 6th: Sir Charles Dilke (Liberal) has been defeated for Chelsea by 176 votes.—The Hon. Dadabhai Naoroji has been defeated for Holborn by 1,700 votes.—The following candidates have been re-elected:—Sir Lewis Pelly (Conservative) for North Hackney.—Major-General Goldsworthy (Conservative) for Hammersmith.—The Right Hon. J. Stansfield (Liberal) for Halifax.—Lord George Hamilton (Conservative) for Ealing.—Mr. Labouchere (Liberal) and Mr. Bradlangh (Liberal) for Northampton.—Morning.—According to the latest returns, 172 Tories, 36 Unionists, 76 Gladstonians and 27 Parnellites have been elected.—Afternoon.—The Right Hon. G. J. Goschen (Liberal) has been defeated by 3,790 against 2,300 votes at East Edinburgh.—A serious riot took place this morning in Dublin. A large mob attacked an Orange Workmen's Club when a desperate encounter ensued. The occupants of the Club fired on the mob from the windows, killing one and wounding 36. The police eventually restored order and succeeded in arresting 75 Orangemen.

St. Petersburg, 6th: The Russian Government has notified that Batoum is no longer a free port.

London, 7th: 5-30 A.M. The result of the elections, up to present, shows that 208 Tories, 44 Unionists, 101 Gladstonians and 41 Parnellites have been returned.

8th; Morning: According to the latest returns, four hundred and sixty-three members have been elected in the United Kingdom and Ireland, composed of 240 Tories, 47 Unionists, 121 Gladstonians, and 55 Parnellites.—England will abstain from any isolated action in reference to the Russian Government having declared Batoum no longer a free port, as her interests are not specially affected, since the British trade with Persia is chiefly carried on *viâ* the Persian Gulf.—The annual cricket match between the Oxford and Cambridge Universities was concluded yesterday, and resulted in Oxford beating Cambridge by 133 runs.—The cricket match between the All England Eleven and the Australians has resulted in the All England Eleven winning by four wickets.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? In the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be perseverced in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

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"London, E. C., July 24th, 1882.

"Sir,—It gives me great pleasure to be able to add my testimony in favour of your valuable Syrup as a curative agent. I had suffered for some length of time from a severe form of indigestion, and the long train of distressing symptoms following that disease. I had tried all possible means to get relief, by seeking the best medical advice. I had swallowed sufficient of their stuff to float a man-of-war, so to speak, but all to no avail. A friend of mine, coming on the scene in the midst of my sufferings, brought with him a bottle of your Seigel's Syrup; he advised me to try it, stating he felt confident it would benefit me.

Being weary of trying so many drugs, I condemned it before trial, thinking it could not possibly do me any good, but ultimately determined to take the Syrup. After doing so for a short time it worked such a change in me that I continued taking it for nearly two months, and I then felt thoroughly cured; for I have discontinued its use for five weeks, and feel in the best of health, and can partake any kind of food with ease and comfort. I am therefore thankful to you that, through the instrumentality of your valuable medicine, I am restored to the state of health I now enjoy.—Yours truly,

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For London—Mr H M Arnott, Mr C E. Norton, Mr and Mrs John Hewitt, Dr and Mrs Gregg, Mr Mahomed Yussuf, and Mr J Franks

For Brindisi—Mr E Weatherden, Mr A Barker, Mr J MacMinn, Surg-Maj E O Sandy, Mr Robert Cornish, Mr W E Mears, Mr P S John, Mr W D Barrow, Mr A L M Turner, Mr W Ross, Mr H Jou, Lieut Col C H T Marshall, Mr E L French, Col H G Pritchard, Col H S Jarrett, Mr Kiernander, Mr F D Walker, Mr Bernet Samuel, Mr H Melville, Capt E F MacMullan, Mr W Vivian, Col C A Moore, Mr B A McLogan, Revd A Ferrier, Major Browne, Mr Mackillican, Mr Leake, Mr Izat, Mr D M Lumesden, Mr S S Holland, Mr John Dillon, Mr R P Winter, Mr W Barry, Mr H Figg, Mr E Gillon, Mr L P Sherris, and Surg-Maj Gillian

For Venice—Hon Justice Pigott

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Per P. and O. Str. *Mirzapore*, 5:

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From Venice—C J A Crookshank, and Mr J W Davies

From Brindisi—Mrs Macdonell and infant, Mr C H Hoogovert, Mr A Patell, Mr Conuitt, Capt H B Pecott, Major Carruthers, Mr A Wilson, Mr Bestic, Dr E Lawrie, Col St Quinton, Capt E Nichol, Mr Trevor, Mr A W Croft, Mr C J Richardson Col Steels Mr M Simpson Mr H E Stokes Mr J A Davies Mr E H Gregory Mr J Stevenson Mr D D Drysdale Mr B W Carew Mr H Stokes and Mr H F Wilkieson

Domestic Occurrence.

DEATH.

Bailey—At Poona, on the 25th June, of continuous fever, Henry Bailey, infant son of Mrs. and Mr. Charles Tapsell, aged 5 months and 8 days.

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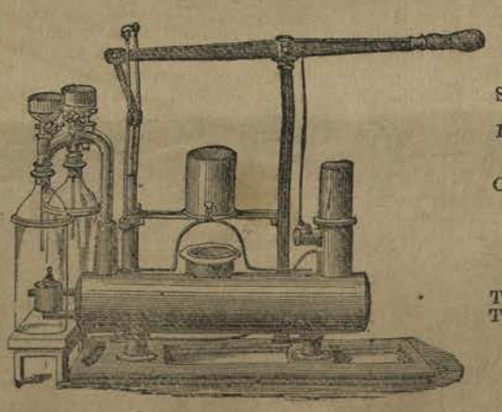

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